

Chapter 1 : Moustafa Gadalla - Wikipedia

This book reveals the Ancient Egyptian roots of Christianity, both historically and spiritually. This book consists of three parts to coincide with the terms of trinity. The first part demonstrates that the major biblical ancestors of the biblical Jesus are all Ancient Egyptian prominent characters.

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Chapter 2 : The Roots Of Messamcbelef - Ancient Egyptian - Wilmington For Christ

This new expanded edition reveals the Ancient Egyptian roots of Christianity, both historically and spiritually. This book demonstrates that the accounts of the "historical Jesus" are based entirely on the life and death of the Egyptian Pharaoh, Twt/Tut-Ankh-Amen; and that the "Jesus of Faith" and the Christian tenets are all Egyptian.

Jason Wells Comparative Analysis 1 Running head: P contract 24 Comparative Analysis 3 Introduction: For centuries scholars have made comparisons between ancient Egyptian religion and Christianity. Mainstream Christian authorities have often suppressed information on the subject of comparative religion. A Wallis Budge as stated that there is enough information in comparison between ancient Egyptian religion and Christianity to fill a whole entire volume. M Murdock who also goes by the pen name of Acharya S. Although Christianity does not completely parallel ancient Egyptian religion in every aspect, it does in many more ways to one would imagine. In the research portion of this project I will compare and contrast the religious concepts of both Egyptian religion and Christianity. Together we will explore the similarities and differences of both faith traditions, focusing more on similarities. In conclusion I will give my personal view on why they are similarities. We will also cover the Christian apologists and secular scholars have said in regard to such comparisons. We will also uncover the different positions to the argument of comparative religion, namely the Christian apologists, defenders of the faith, and mythicist, freethinkers. The concept of God in ancient Egypt in comparison to Christianity: The concept of a supreme being, who is creator and all-powerful have existed in ancient Egypt going back as far as years; subsequently the same concepts exist today within Christianity. Consequently the ancient Egyptian religion has died out centuries ago, while Christianity is the most dominant religious concept in the Western world, perhaps the entire world. While Christianity is widely known in today, very little is known about ancient Egyptian religion. It is widely accepted especially amongst Christians, that Christianity, is a divine revelation from God, while the ancient Egyptians were a bunch of backward pagans who worshiped many false gods. Although religion of the ancient Egyptians is no longer practiced today the same way it was at one time, thanks to Egyptology people today who are interested in the field have access to that information. A Wallis budge and Gerald Massey are two of the most renowned scholars in the field of Egyptology. A Wallis budge has uncovered information making heavy comparisons between ancient Egyptian religion and Christianity. The comparisons being made are based on later works which have their foundation in the works of Sir E. A Wallis budge and Gerald Massey. The Christian concept of deity closely resembles the concept of deity in ancient Egypt in many ways, due to time and length of this project I will only stick to several. On the face of it, ancient Egyptian religion appears to be a form of polytheism, but it does not conform to a standard model of such a religion the way that, for instance, the Greek religion does. That is, it does not have a clear pantheon of individual deities, each with his or her particular role, headed by a chief God. A deity was a Supreme Being in his or her own temple, and that each deity was addressed in prayer by a priest or individual devotee as if that deity were the one and only Supreme Being. The same practices found in Hinduism today. Ancient Egyptian religion also parallels Hinduism in the sense of how deities are worshiped and personified. Each of the major neteru can Comparative Analysis 6 represent the Supreme Being, each showing a slightly different facet of the one who is unknowable and inconceivable in his or her entirety. In the Bible book of Psalms verse 3 God is also referred to as Lord of lords. It appears both Christians and ancient Egyptians used common epithets to describe their Creator. The creator in the Christian religion is described as one God. The one God concept gives Christianity the connotation of being a monotheistic religion. The son and the Holy Spirit had indeed proceeded principally from the father, but not temporarily. Based on the argument many have for Egyptian religion to not be considered monotheistic, one can equally argue against the proclamation of Christianities claim for monotheism. If Egyptian religion is excluded from monotheistic considerations because the one creative power manifests him-self in the multitude of different divinities; Christianity should equally be excluded from being considered monotheistic for the very same reason. The Trinity of Ra-Nut-Geb, representing the three basic principles of physical existence: Although both faith traditions Egyptian and Christian possess the Trinitarian concept, they both did not possess the same exact

concept about it; hence there is no earth or sky God in Christianity. These may be regarded as the power that is inherent in the creator himself. Correlation Comparative Analysis 8 exists between Thoth, the mental aspect of the creator, ordering creation into existence and Christ the Word of God made flesh or the Logos. According to the pyramid texts, utterances 1,3, and 11, translation by R. In this case Nut is not the equivalent of the father, nonetheless a sky goddess and God is supposed to dwell in the heavens above which is in the direction of the sky. Here we have similarities and differences, between Nut and God. They are both different aspects in conception, yet similar in proclamation about their sons, both in whom they are well pleased. God formed man from the clay of the earth Genesis 2: As described in part one, chapter 4, a special ceremony called the Opening of the Mouth was performed to bring a statue to life in this way by awakening its senses. It would then be presented with food, drink, and other offerings. The same rite was performed on mummified bodies to bring the deceased to life in the afterlife. Ptah was said to have devised this ceremony. God is transcendental and cannot be seen 1 John 4: According to the Encyclopedia of deities Amun was self-created, without mother and father, and he was not considered to be imminent within creation nor was creation seen as an extension of himself he represented the unseen aspect of the Creator. Amun like the Christian God was believed to be transcendental, hidden, and self created with no mother or father, while Ra represented revealed divinity according to the Encyclopedia of deities. If one was to take away the faith tradition both Amun and God were associated with, one would believe them to be the same deity. Conceptually God and Amun are virtually identical, the same with many of the other divine aspects of the creative power in the ancient Egyptian pantheon. The comparative aspects of deity in both Christian and Egyptian faith traditions is a subject which has not received much consideration in the theological field of mainstream academia, nor has it received great attention on T. V stations and popular book and magazine publications. This information can possibly change the landscape of what is currently believed about the origins of religion in the Western world. Both paganism and comparative religion were widely known of in the earlier days of Christianity, yet is virtually obscure today, in the proceeding section we will uncover why that is. According to the American heritage dictionary a pagan is defined as anyone who is not a Christian, Jew, or Muslim. Prior to the formation of the three monotheistic religions, paganism was the most widely practiced religion in the ancient world. Paganism also included the ancient Egyptian religion, as well as the Greek, Roman, Persian and Babylonian. The pagan mysteries were not only known by the early church fathers, they were also compared to their own faith tradition. The comparisons between Christianity and the pagan mysteries were so close Clement regarded the Gospels as a more perfected version of Platonism. Justin Martyr acknowledges the similarities between the doctrine of the pagan philosophers, and that of Christianity; being himself an early Christian father he had knowledge of the pagan philosophies which he compares to his own religion. The early Christian fathers such as Justin Martyr have made comparisons between Christianity and the pagan mysteries, showing the similarities between both doctrines. Or are ours to be accounted myths and theirs believed? What reason do the Christians give for the distinctiveness of their beliefs? Comparisons between the pagan mystery religion and Christianity have been widely acknowledged by pagan and Christian philosophers alike, since the earliest days of Christianity. He baptizes his believers and promises forgiveness of sins from the sacred fount, and thereby initiates them into the religion of Mithras. Thus he celebrates the Comparative Analysis 12 oblation of bread, and brings in the symbol of the resurrection. From the earliest days of Christianity pagans have accused Christians of plagiarizing their religion. In an attempt to combat the accusations of Christian plagiarism from their pagan predecessors, church fathers such as Tertullian and Justin Martyr wrote extensively to refute the allegations. It is clear that Christian and pagan philosophers debated extensively about comparative religion, and who plagiarized from whom which raises the question of why is this part of Christian history unknown today? Christian structures were built upon the ruins of the pagan temples, such as the case of the Vatican, which was founded upon the remains of a complex dedicated to the Sun God Mithras. This behavior is unwarranted, in light of what we know today about the Egyptian religion, which, largely because of these prejudicial efforts, Comparative Analysis 13 was almost lost to us forever. Fortunately, a number of individuals over the centuries were able to overcome these prejudices to see for themselves what the Egyptian religion truly represented- and they did so often at great risk, as there was a concerted effort by the church to

cancel this information. This type of abuse continues to this day, with those who dared to suggest that Christianity is not original but basically constitutes a reworking of old faiths subjected to all sorts of derision and ridicule, as well as irrational and impossible demands for evidence of an obvious fact, when, and upholding their own religious beliefs, the same detractors require little or no evidence at all. As independent philosopher N. Research confirms that Christianity closely parallels Egyptian religion. Research also confirms that there has been a concerted effort by the Christian authorities to cover-up any information which exposes these parallels. The suppression of Egyptian and pagan cultures had allowed Christianity to flourish. Christianity brought about the death of the pagan culture through torture, bloodshed, murder, destroying temples, confiscating, mutilating, and destroying texts of its predecessors; allowing their religion free reign to grow and spread its doctrine through-out the world unchallenged. Christian authorities tell a totally different story as to what happened in the earlier part of Christian history. History recorded the destruction of pagan culture at the hands of Christian mobs, yet the Christian authorities are completely silent about it. All of the information I have acquired about comparative religion comes from books, DVDs, and the Internet. Until humanity learns to question what they have been told, the truth will never be discovered. As long as truth is not discovered, humanity will never advance consciously and will continue to roam around in darkness. In our quest to expose the parallels between Christianity and Egyptian religion we will show comparisons of both faith traditions most popular characters. Horus-Jesus- Osiris, sons of God: The ones whom I have told find ways to refute it. These parallels may seem unreal to the average reader never having heard of them before, yet dozens of books have been printed about it, by Egyptologists and scholars of comparative religion. Some may even go as far as to assume that Egyptologists have copied the story of Jesus and associated them with those of Egyptian gods; my aim is not prove this allegation factual or un-factual, yet show that there are parallels between both religions. Mostly all Christians accept Jesus as a historical person. The ancient Egyptians also believed their God man Osiris, really to have really existed. The next comparison I wish to point out is that between the Egyptian goddess Isis and the Blessed Virgin mother Mary. Comparative Analysis 16 Isis-marry: Despite the minor differences in character between Isis and Mary, the ancient Egyptians held Isis in the same esteem as Christians do mother Mary. The difference between the two is Isis is a goddess, and Mary is not. Another difference is that Mary is considered historical, and Isis is not, that difference alone will cause many to not even consider the similarities between the two.

Chapter 3 : (PDF Download) The Ancient Egyptian Roots of Christianity Download - Video Dailymotion

*The Ancient Egyptian Roots of Christianity Expanded Second Edition Moustafa Gadalla Maa Kheru (True of Voice)
Tehuti Research Foundation International Head Office: Greensboro, NC, U.S.A.*

Moustafa Gadalla Release Date: Egyptian roots of Christianity, both historically and spiritually. This book reveals the Ancient Egyptian roots of Christianity, both historically and spiritually. This Expanded Version of the book consists of three parts to coincide with the terms of trinity. The first part demonstrates that the major biblical ancestors of the biblical Jesus are all Ancient Egyptian prominent characters. The very thing that is now called the Christian religion was already in existence in Ancient Egypt, long before the adoption of the New Testament. The British Egyptologist, Sir E. Mark and his immediate followers, in all essentials so closely resembled that which was the outcome of the worship of Osiris, Isis, and Horus. Both accounts are practically the same, e. The British scholar A. Wilson pointed out in his book, Jesus: The Jesus of History and the Christ of Faith are two separate beings, with very different stories. It is difficult enough to reconstruct the first, and in the attempt we are likely to do irreparable harm to the second. Firstly, the truth must be told. Secondly, explaining Christian tenets via their original Ancient Egyptian contexts will enhance the idealism of Christianity. This Expanded Version of the book consists of three parts to coincide with the terms of trinityâ€™the Three that are Two that are One. The first part demonstrates that the major biblical ancestors of the biblical Jesus are all Ancient Egyptian prominent individuals. A deep irony indeed. Let us open our minds and review the available evidence. For the truth is a composite of different and complementary pieces of a puzzle. Let us put the pieces in the right location, time and order.

Chapter 4 : KEMETIC - EGYPTIAN ORIGIN OF CHRISTIANITY

Reveals the Ancient Egyptian roots of Christianity, both historically and spiritually. This book consists of three parts to coincide with the terms of trinity. It demonstrates that the major biblical ancestors of the biblical Jesus are all Ancient Egyptian prominent characters, and that the.

It is essential that we understand what earlier peoples believed in order to appreciate the contribution made by their beliefs to the emergence of "orthodox" Christianity. At the heart of the teaching of Moses, as of Akhenaten, was the existence of only one God. The Egyptians worshipped a plethora of gods, but Messianic beliefs, the promise of eternal life and the importance to salvation of the rite of baptism were age-old Egyptian concepts. The basis of Egyptian salvation beliefs was the divine nature that Egyptians attributed to their kings. From the Fourth Dynasty the twenty-seventh century B. God, in the guise of the Pharaoh, is shown approaching the woman thus blessed. The images and text depict the scene with a fine delicacy, yet dwell frankly upon the act of sexual union. There is nothing here of that ascetic spiritual treatment so characteristic of the late Hellenistic age, which led to the Christian idea of the miraculous birth of Jesus. At the time of his coronation the ruler became the bearer of the divine kingly office. The coronation ceremony included purification by water, anointing, putting on royal attire, holding the scepter of office, having the crowns of the Two Lands black and red placed on his head and declaration of his fixed royal names and titles. The king was anointed, not with oil, but with the fat of the holy crocodile. Here we find the original source of the word Messiah. MeSeH was the word for crocodile in Ancient Egypt, Alexandria in early Christian times and the image of two crocodiles was used for the title of sovereign, bestowed on the king at the time of his coronation. Having entered the world of the divine at his coronation, a king ceased to belong to the human world at the time of his death. He was said to have "become Osiris," the Egyptian god of the underworld. From the moment of death the Osiris-king was believed to share eternal spiritual existence with the gods. As I have already pointed out, it was an essential part of Egyptian belief that, while the spiritual element left the body at death, it would return at some point in the future if the body could be kept safe and protected by magic formulas. That is why Egyptians devoted such care to mummification and to securing their tombs. Veneration of Osiris has been traced to as early as the twenty-seventh century B. He was looked upon as an ancient king, slain on a Friday like the Jesus of the New Testament by his brother Seth, who dismembered his body in order to deny him a second life. However, his wife Isis was able to collect his remains and, using a magic ritual, assemble his body again and restore him to life after three days again like Jesus "not on earth but in the underworld, where, physically resurrected, he became the god and judge of the dead. The Pyramid Texts, carved on the walls of some pyramid burial chambers, contain the recitation by the priests to Osiris: Thou hast caused him to flourish and live. He lives, this king lives As a result, the Serapis cult, open to the poor as well as the rich, became the most popular religion in Egypt and eventually replaced other cults as the official religion of the state. The cult of Serapis was based initially on two Egyptian gods"Osiris and Apis, the sacred bull of Memphis"from whom its name is derived. Apis, originally associated with the ancient god Ptah of Memphis, later became linked with Osiris. From that time the death of the Apis bull became an important event. He was given an official funeral in the presence of a congregation of worshippers who brought him gifts from every part of the country. The Apis bull was believed to enjoy eternal life in the sense that he was reborn as soon as he died. Priests searched the fields for the replacement Apis, which could be identified by a black spot on the forehead, neck and back. Once he was found, rejoicing replaced mourning and the divine calf was installed in his sacred stall at Memphis with his mother, surrounded with a lowing harem. When they died, Apis bulls were buried in the subterranean galleries of the Serapeum at Memphis. It was served by voluntary monks and included a "sanatorium," visited by the sick in the hope of receiving miraculous cures. The Serapis cult dated from the Ptolemy dynasty in pre-Christian Egypt. The city of Alexandria had been founded, three centuries before the start of the Christian era, by Alexander the Great, King of Macedonia an ancient country in southeast Europe , after his conquest of Egypt. It was ruled over subsequently by the Ptolemies until 30 B. Egypt then came under Roman rule. Large numbers of immigrants

had arrived in Egyptâ€™ Graeco-Macedonian military veterans, rewarded for their service with rich farmland, Asians, Jews, Syrians and Libyans. These communities intermarried with Egyptians and with each other, creating a society whose traditions and religious beliefs led to a mixed culture. Early in this process of integration, Ptolemy I Soter c. Ptolemy I Soter was a tireless worker in the cause of spreading Egyptian culture throughout the Graeco-Roman world. As a result the cult of the god Serapis spread swiftly from Alexandria to Greece and Italy and, with the passage of time, found its expression as a "holy" family made up of Osiris, his wife Isis and their hawk-headed son Horus. In the first half-century of the Christian era the cult was far and away the most popular Egyptian religion in Rome, which had had a Serapis temple as early as B. The appeal of Serapis, who had inherited many of the attributes of Osiris, including mastery over the underworld, and the mystic rites of Isis, to which women as well as men were admitted after an initiation ceremony, rested mainly upon the explicit promise of immortality that they offered to adherents. Isis herself was seen as a tragic Madonna-like figure who had endured the tribulations of all women. The authorities took a more jaundiced view. All things Egyptian had been particularly unpopular in Roman corridors of power since the rebellion of Mark Antony and Cleopatra. However, her cult and that of Serapis survived to become important elements in the development of early Christianity. The cults of Serapis and Isis did not merely survive the emergence of Christianity, but in the second century A. A large number of new sanctuaries are known to have been constructed, accompanied by a massive increase in votive inscriptions compared with those in the previous two centuries. Christianity and the pagan cults existed comfortably side by side at this early stage in the Christian era and were frequently seen as interchangeable. Christians made no distinction between Christ and Serapis and frequently worshipped both. I know the land from top to bottom, a fickle, tricky land, blown about by every wind of rumour. In it the worshippers of Serapis are Christians, and those who call themselves Bishops of Christ pay their vows to Serapis. Whenever the patriarch himself comes to Egypt he is made to worship Serapis by some and Christ by others. References have been found in fragments of papyri Acad. Pardivers savants, 1st series, ii , pp. These recluses, known by the name "possessed of Serapis," lived in the temple or a dependent building. They came to obtain a cure, or an oracle by the rite of incubation, for Serapis was a god of healing. It is clear, therefore, that asceticism entered into Egyptian life long before the rise of monasti-cism. Some scholars have even claimed that Pachomius, the founder of Egyptian cenobitism in the mid-third century A. Grutzmacher, Pachomius und das Ulteste Klosterleben, pp. According to one of the Coptic texts, in the Boharic dialect, St. Pachomius, the founder of Christian cenobitism, had been a monk of Serapis, which is also confirmed in an Arabic text Annales du Musee Guimet, xvii. Following the destruction of the Serapeum in , the priests of Serapis declared that the god had ascended to heaven, and joined the Christian Church Plate 32 The Cambridge Ancient History, v. It is easy to understand this dual perception once the account of the life, suffering and death of Jesus in the first century a. His story and that of Osiris are very similar it should be noted that Serapis assimilated the qualities of both Osiris and Horus, and replaced them in relation to Isis. Both were presented as saviors to whom men and women could turn for assurance of immortality. Gwyn Griffiths makes the point that, in the case of Osiris and the kings and nobles whose bodies had been preserved by mummification, death was looked upon as a form of sleep, the expectation being that the preserved body would rise again. The former of these senses is closer to the Osirian belief. To this extent the use of the term resurrection is not entirely misleading. Indeed, the comparison of sleep to death is also found occasionally in Christian thought, as in Ephesians 5: In his introduction to the edition of the book, the late Anglo-Irish poet Louis MacNeice recalls that Apuleius, who was born about A. If they could preserve the physical body, one day in the future the Ka spirit would return to it. That is why they mummified their dead and built secured tombs, placing protective magical spells within them. Only the kings and the rich could hope for the afterlife, since they alone could afford the expensive burial costs. Christianity became so popular because, by contrast, it offered the promise of afterlife to everyone baptized in the belief of the risen Christ. However, this belief in the afterlife was mainly Egyptian; none of the other ancient nations had it. The Hebrews believed that death was the end of life, and neither Moses nor Akhenaten had anything to say about spiritual life after death. This explains why neither the Hebrews nor any other ancient peoples practiced mummification. The goddess appears to Apuleius, explains that she is known by many namesâ€™Minerva,

Venus, Diana, Proserpina, Ceres, Juno, Bellona, Hecate" "and the Egyptians, which are excellent in all kinds of ancient doctrine, and by their proper ceremonies accustomed to worship me, do call me Queen Isis. They assured the mystae followers that they would see and venerate the goddess in their afterlives. As "orthodox" Christianity spread, the temple of Serapis, built by Ptolemy I in Alexandria, which contained a huge statue of the god in the same style as was used later for representations of Christ in Coptic churches, became the center for Serapis worship. Paintings of Isis with her son Horus became identified by Christians as portraits of Mary with her son Jesus Plates 24 and The rite of baptism, part of the initiation ceremony of the Serapis cult, was also adopted by the Church as part of the Christian initiation ceremony, and still survives today. In an article in the Journal of Egyptian Archaeology of , Sir Alan Gardiner, the British Egyptologist, argued that Egyptian baptism should be seen as analogous to later Christian baptism. He cited 36 scenes, one of which is in the Vatican Museum, that showed different Pharaohs being baptized ritually with water. Similar representations are found in the funerary cult in the tombs of dead nobles or Osirianized kings meaning they had become one with Osiris. Of the similarity between the two forms of baptism Sir Alan commented: The accompanying text reads: In baptismal practice it was the custom to use, whenever possible, the annual summer flood water of the Nile, looked upon as a sacred life-giving element that also ensured prosperity, fertility and family well-being. With increasing sophistication in engineering matters it became the custom to create a symbolic Nile flood by arranging a system of pipes through which such "living" water"that is, flowing water"flowed into the basin to be used in the ceremony. Even as late as the sixth century A. Those who lived close enough used to gather on the river bank to bless and collect the water when the Nile began its annual rise. Those who lived too far away would bless a basin of water as a substitute for the actual river. The importance of using "living" water was retained by early Christians. The most suitable water was considered to be water found at springs, in rivers or by the sea. With the spread of Christianity, however, it became less common to conduct baptisms out of doors.

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Chapter 7 : The Ancient Egyptian Roots of Christianity by Moustafa Gadalla

This book reveals the Ancient Egyptian roots of Christianity, both historically and spiritually. This Expanded Version of the book consists of three parts to coincide with the terms of trinity. The first part demonstrates that the major biblical ancestors of the biblical Jesus are all Ancient Egyptian prominent characters.

Chapter 8 : Free christianity an ancient egyptian religion PDF

Summary. This book reveals the Ancient Egyptian roots of Christianity, both historically and spiritually. This Expanded Version of the book consists of three parts to coincide with the terms of trinity.

Chapter 9 : Ancient Egyptian Roots Of Christianity - Tehuti Research Foundation

ancient kemet Yes all of the so called monotheistic religions came out of ancient kemet. They borrowed heavily from the egyptian mystery system.